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Freedom, Fellowship and Character in Religion.

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Editorial.

IT is the most deluded child of God ho expects to evade the law of God refusing to face it.

MANY of the restless of our day ed to learn with Felix Holt that it more noble to try to ennoble the ation into which one is born than to y to escape from the same.

"PROFIT-SHARING" is the new rase of the gospel as applied to the bor of the nineteenth century, the odern equivalent of the parable of e good Samaritan. It is the Golden ule applied.

POWER is in the "Word." A *mesge* is needed in every community ore than a new church or a new eacher. For a community waits iefly a new thought, and only so far church and preacher bring this are ley to be welcomed.

THE *Advance* is authority for the atement, that the saloon-keepers at ort Jarvis, N. Y., have demanded e discharge of the master mechanic the Erie Railroad because he ered his employés to keep away om the saloon. This is a good ove. If the Erie road discharges a master mechanic for such vigilance, the public will know what road to avoid. If saloon-keeping is legitimate business they have a right to an honorable recognition. Let the question be tested in the court of public opinion as in the council of the Erie management.

WE publish this week in our Sunday School Column a schedule of the twenty-two topics to be treated by Mr. Hugenholtz in the study of the "Religion of Israel." It will be printed on the back of number four of the lesson leaves. Let the outline be preserved and it will help establish perspective throughout the course.

A STUDENT at Chautauqua this summer tells of the wonderful interest manifested in the study of the Bible. Five president of colleges and more than a score of professors—all from evangelical surroundings—met on one occasion and discoursed to several thousand listeners on the errors of the Bible. To the pious fears of some good people that such a subject was fraught with danger, Dr. Vincent's courageous reply was, "Never fear, we must know the truth, *even* if we go down under it. Do not be troubled for Christianity," he said. "It will outlive us and all the errors we can discover in the Bible."

EDWARD EVERETT HALE has recently been reminding the Unitarians that they have been giving too much attention to the work of liberalizing the other churches and too little to the higher work of religionizing those outside of all churches. The potent forces for the coming church are found among those who have outgrown the dogmas and the formulas of organized religion, and are left without the inspiration of co-operation in the interest of high ideals, pure morals and true devoutness. Let the other churches hold all they can. Let there be one movement that seeks to utilize forces that none of the churches at present touch.

THE Chicago aldermen are hesitating over the propriety of confirming the nomination by the mayor of Miss Ada Sweet, as a member of the Board of Education. Miss Sweet for several years was the successful manager of the pension bureau of Chicago, a leader in matters of thought and reform, the daughter of one of the heroes of the Civil War, and commands the respect and confidence of the intelligent in all parties, and yet this board of aldermen, which has in its membership several saloon-keepers, question the wisdom of placing such grave trusts in the hands of a woman. Twice they halted, but we trust ere this reaches our readers, they will have dared.

IN a recent letter to the *Tribune*, from England, Miss Florence Kollock says:

"That R. G. Moulton goes to the Chicago University should be a matter of as great rejoicing throughout the university extension domain in America as it is of profound regret at his loss throughout England, where he is the most deservedly popular lecturer in the entire field. It is only necessary to hear Mr. Moulton's "Interpretative Recital of the Book of Job," or diagnosis of the character of Lady Macbeth, to appreciate the source of his great popularity as a lecturer. His lectures on the literary study of the Bible are exceedingly interesting, and considered by many a valuable contribution to Biblical criticism."

This word from our friend, now studying over the sea, will lead our readers to watch with added interest the experiment at All Souls Church, Chicago, of introducing this Extension Work on Sunday nights. We trust Professor Moulton will be kept busy every Sunday night during the working season in expounding the wealth of Biblical and other literatures.

IN Danvers Centre, the historic Salem village of witchcraft fame, the Nurse Monument Association recently held memorial exercises to commemorate the two hundredth anniversary of the hanging of Rebecca Nurse as a witch. In 1885 a monument was erected to her memory and the granite shaft bears the following verse by Whittier, who sent it to the committee with a characteristic letter, asking that his own name be omitted, for "No other name than that of Rebecca Nurse should be there."

"O Christian martyr,
Who for truth could die,
When all about thee
Owned the hideous lie;
The world redeemed
From Superstition's sway,
Is breathing freer
For thy sake to-day.

WE regret to announce that with this number the name of Mrs. Celia P. Woolley disappears from the head of our column as associate editor and reappears in its old place among the Editorial Contributors. This change is brought about wholly through the exigencies of business, our publisher, Mr. Kerr, finding it possible to assume the office work of proof-reading and make-up himself, thereby economizing in the expenditure for a paper that never has rewarded its publisher with a lavish fortune. The work of preparing manuscript for the press and the writing of the necessary note and other departments which for two years has been largely done by Mrs. Woolley, to the great relief of the senior editor, for the present must rest upon his shoulders. The near presence of Mr. Hosmer and the willing co-operation of contributors and editorial associates will, we trust, make the burden not heavier than he can carry, and enable us to keep UNITY up to its past standard and if possible push it to greater excellence.

A CORRESPONDENT in the *Inquirer*, our leading English Unitarian weekly, in speaking of the weakness and strength of the Unitarian movement, finds "the most important reason" of the weekness in "the apparent want of decision in Unitarian teaching." "The minds of the young are naturally opposed to compromise. Is it, then, strange that they should lose their interest in a teaching which calls itself 'Unitarian Christianity'? And many who are no longer young feel the same difficulty, and are disposed to think that their influence can be more usefully employed in aiding the tendency to monotheism which exists in the Christian churches than in supporting such apparently half-hearted teaching as is heard from some Unitarian pulpits. My own experience leads me to believe that there are many more Unitarians out of the Unitarian churches than in them, and the hearty support of the bulk of these outsiders will not be obtained until the Unitarian Church casts away the idea of being, or being called, Christian." Men of vision and with earnest aims are less disposed to haggle over names. Truth is neither made nor unmade by our labels.

IT is interesting to see the names of such as the Earl of Dysart, Mr. Leslie Stephen, Dr. Stanton Coit, Mr. Arthur W. Hutten, Mrs. Ruth Homan and others among a committee who have recently formed a "West London Ethical Society." The following statement of their aim will interest UNITY readers. Surely with this "aim" we have high sympathy and a concern for its success identical with the worthy projectors.

"To assist in bringing our individual, family and social life into conformity with our ideal of what is right. To free this ideal itself from all merely traditional notions, and from all self contradictions, and thus to widen and perfect it; and

"To assist in constructing the theory or science of right, which, starting with the reality and validity of moral distinction, shall for the sake of clearness, separate the facts of the moral life, as far as possible, from theological and metaphysical presuppositions, shall explain their mental and social origin, and connect them in a logical system of thought."

Ministerial Courage.

Chicago cannot be said to be wanting in ministers who have the courage of their opinions, and who do not hesitate to declare in the spirit of the prophet of old, the law of righteousness when occasion requires. Like Nathan there are those who can say, "Thou art the man!" Recently the Rev. Wm. M. Lawrence, a Baptist minister on the West Side, has led a large number of the clergy of all denominations in a vigorous crusade against the gambling and other brutal sports of the Garfield racing park. Their word and work must have greatly sustained the commendable steps taken by the city administration toward the suppression of that demoralizing sport. While this was going on on the West Side, the Rev. Mr. Gifford, another Baptist minister, successor to Dr. Lorimer, on the South Side has opened aggressive war upon gambling generally. In order to make his word effective he has gone the rounds and visited in person many of the haunts of these parasites. On the Sunday following he startled the city with suggestions enough to keep the police active for at least several days.

No one can doubt the sincerity and dignity of Dr. Gifford's work. He seeks the *minimum* of sensation and the *maximum* of moral potency. We believe his efforts should receive the indorsement and confidence of the right minded members of our community. In this connection we are glad to name Dr. Barrows and Dr. McPherson, the prominent representatives of progressive Presbyterianism in this city, for frequent and valiant work in the interest of political purity and decent statecraft. Also Dr. Bristol the Methodist, who has recently been on the track of filth. He has proved himself an effective scavenger, inasmuch as he has compelled the

people to look into their own back alleys and have a conscience about the filthy corners in their cellars, that their houses may be in order when the avenging angel "Cholera" comes.

We delight in this manifestation of courage as applied to the practical and humanitarian interest of the community, and believe that it is the forerunner of an equally fearless ministry in matters of thought. When preachers begin to speak plainly and without flinching the mandates of the law for and in this world; it will not be long before they will be compelled to use equal independence, and to seek equally frank and clear speech concerning the matters of thought and the drift of culture as related to all the worlds. Dogma dies in the presence of independence. Bigotry cannot thrive in the atmosphere of moral sincerity and a practical passion for usefulness. Let the so-called liberal ministry that claims to be the representative of untrammeled thought, see to it, lest its pulpit utterances be below that of the so-called orthodox world in manly utterance and heroic opposition to whatever is base and debilitating. If the pulpit is to be hazy anywhere, better be hazy about the affairs of the next world than this.

Cheap Land for Unemployed Labor.

Australia seems to have done a great many things to avert the evils and dangers incident to civilization in older countries. It has vast tracts of land, sparsely peopled and well suited to agriculture. Every facility for occupying and owning it in small holdings at low rates, has been fostered by legislation. But no inducements to cultivate the soil have thus far been able to counteract the tendency to accumulate population in the cities. The congestion is worse than in England, with its manufacturing centers and with its great and exclusive system of primogeniture and landed proprietorship. When once men have tasted the excitements and luxuries of city life, "They recoil from the loneliness of existence on a homestead far away from society."

Lately a bill has been proposed to the Victorian Legislature to encourage village settlements on account of "the paramount necessity of relieving the congestion of population in Melbourne."

There has been, we are told, a great deal of distress among the laboring people. Large numbers of persons are unemployed, and dependent upon public funds and private charity. Yet it is doubtful if any inducements that the legislature can offer will do much to modify this growing gregarious habit. There are more and more people every year who would not take land as a gift—if they had to live on it, still less if they had to make a home and *earn their living on it*. Its toil is not to their taste; and its necessary economies they despise.

In Australia, it is true, the government has laid out lavish schemes of public works, thus supporting large numbers, and making still others expectant of state or municipal employment. But even "the people" get tired of taxing themselves for this sort of thing, at length; and when retrenchment comes, the "superfluity of hands," not liking to leave the delights of the town with its glare and stir and comradeship, with its ready money, its good comradeship and convenient saloon, soon engenders a crop of roughs and toughs, or reveals a thriftlessness and destitution, very discouraging to the labor-reformer and philanthropist. There is no more delusive fallacy than that of supposing that the poor and unemployed of our cities can be relieved to any great extent by offering them lands at any price. Most of them have no acquaintance with country life, and therefore no taste or fitness for it. A large class in every city, it is true, came from the country, but they have no wish to return to it; nor generally have they any need to do so, being successful in the industries which they pursue.

Yet if anything can be done to foster farm life and agricultural pursuits; if anything can be done to make the rural homes of the people more prosperous and more attractive to the boys and girls who grow up in them, so that the drift to the cities shall be less voluminous and rapid, it will mean well for our future.

Southey said, nearly a hundred years ago, that a nation founded on manufactures, was built upon the crater of a volcano. In this he voiced the fears of many in England then, and of some in this country since, in view of the labor troubles which have from time to time threatened the peace of the land. But even in England no such dire disasters as were predicted have come to pass; while in this country our agricultural interests are so well established, and so large, that only some wholly irrational discrimination in favor of other industries or against agriculture can deprive us of that balance of judgment and power, that wealth of production, and that stability of sentiment which is represented by the farmer, and which is the safety of the state.

In the United States we have land enough and to spare; and it is cheap enough to be within the reach of any industrious thrifty man who wants it. The great question is, will he stay and take care of it when he gets it? Will he be able to bring up his children to like the occupation? Will the inducements and profits of farming be sufficient to compensate for the long days, the constant risks, the abstemious expenditures, and exposed toil of this pursuit? At present, it is evident that city life, or the trades with their shorter hours, or the work of the factories with the wages in hand each Saturday night, presents the stronger attraction. So long as this lasts, the rural districts will be impoverished by the loss of their enterprising young men and women, and urban congestion will increase more and more. L.

James H. West's Poems.

This minister and author has issued a collection of his recent verse in the form of a broadside of eight pages, on excellent paper and very neatly printed, containing some thirty-five poems, at ten cents a copy. I have read these poems with interest and admiration. They are collected and very modestly issued, simply because many expressions of their "helpfulness" have come to the author as they have been published here and there singly. And truly helpful they are, and I should think as helpful to the author in his singing of the songs as to others who receive them. For they are full of cheer, faith, feeling, thought. The little book is named "Visions of Good," and so it is indeed. I have no disposition to be critical of these poems, not that the author's poetic performance will not repay critical comment—far from it; but only that in this notice I have no space to do it fairly. And if I say, as I may, that I think Mr. West's thoughts deserve more attention to *form* than he gives, he may answer that he is too deeply concerned with what he has to say to dwell more on the *form* of the expression of it; and if I add that I think he can give more study to the form with positive gain to the effect and value of the thoughts, he may answer that he will consider of that point; and enough is said. It ought to be added, however, that the songs have the charm of a pure simplicity, and there are not wanting delicate uses of words.

One thing noticeable in the songs is that Mr. West's poetic instinct is roused by high thoughts. The poems are markedly impersonal and busy with large thoughts. Even those which relate to some personal experience are sung in a way which has a fine touch of the impersonal and universal. Another thing is the sound health of them. There is not a morbid note in the whole. Another thing is a love for the simple, the lowly, the poor. Another thing is simple, sincere, unostentatious religiousness. The songs have a fine trust and a pure faith pervading them, and therewith a serene augury and hopeful forelook. The future is safe. Love and goodness have all the real power. This singer says—

In Nature's Constancy I find my joy;
I know that Good has been, will alway be,
And now in manhood, even as a boy,
I ask but Natural Opportunity.

I ask but still the rosy light of Morn,
The strength that after rest makes labor sweet;
To know the simpler deeds that life adorn,
That I may follow with glad, willing feet.

Beauty doth everywhere paint sights for me,
Raising the dead at heart to life divine;
I view the dawn-winds walking on the sea,
Suns in rich vineyards making water wine.

Here is a delicate, touching hymn which the author wrote

ON BEING REFUSED FELLOWSHIP AND LIBERTY TO PREACH.—1883.

To Truth—My God.

Till ages fail,
And love receives its own;
Till eons pale,
And faith is wiser grown,
Be Truth my God.
I may not always live
My high Ideal,
But high resolve I give,
Come woe or weal,
To Truth—my God.

And thus, I feel,
My soul shall never fail!
The buds that heal
Pass not with frost or hail,—
They grow to more!
And though eye may be dim,
And sense be weak,
My heart still chants its hymn,
Soul joy doth speak—
God more and more.

I have marked many passages, both for thought and for beauty, must be content with one more:

The Helper.

He who the light to one dark soul shall bring,
Among the sons of men is more than king.

No word thou utterest, or good or ill,
But sounds forever,—wild or soft or shrill,—
Fast held within the vibrant air's embrace.
If words of thine shall brighten one sad face,
Thine accents ease a brother's heavy load,
Thy daily task reveal where Truth is strewed,
Then rest content! For there shall come a year
(And soon shall come) when back into thine ear
With tenfold power thy words, or ill or good,
Shall speed with force that may not be withstood.
Then happy thou, if in thine ear shall ring
Words that shall crown thee servant,—helper,—king!

I take the liberty to quote without permission and asking forgiveness, from a private letter of Mr. West. He says, "You perhaps know that I am again in pastoral love and duty. I have been at Leicester, Mass., for sixteen months, and I am blest. The work is joy, and the people tell me they are helped, and this makes my heaven." Fraternally to him,

J. V. B.

Men and Things.

It seems hard for our English friends to familiarize themselves with American names and places, perhaps, because our list of deserving public men matches the broadness of our acres. It is rather amusing to see the distinguished preacher and lecturer, so well remembered in this country, appear in a London religious journal as "E. H. Chapone"!

Alice C. Fletcher has given more time and scientific study to the Indian question than any other man or woman now living. Having given years of her life to residence among them for the sole purpose of mastering their language and entering into their life and sympathies, still she believes in the Indian. *Lend a Hand* for September contains a suggestive paper by her read before the recent Congress of Charities at Denver.

Messrs. Hodder & Stoughton commence in November the publication of a series of volumes to be called the "Bookman's Library," consisting partly of reprints and partly of original matter.

The first number will be "The Poetry of the Dial," arranged under the names of the authors, according to a copy marked by Emerson in the possession of Mr. Alexander Ireland. This will make a book which every student of the history of thought as well as good literature will covet.

We quote from an English exchange the suggestive remark of the medical officer at Havre in regard to the cases of cholera in that city, that "taking the victims all round, the proportions of recoveries in the case of abstainers from alcoholic drinks was as high as nine out of ten who were attacked. On the other hand, nine out of ten who were drinkers, died. There is a prevalent dietetic superstition that a dram of spirits added to the water destroys the 'germs' of disease; but this is a mistake. Boiling the water is the only safeguard; filtering is certainly better than nothing, but it is not wholly to be trusted."

Dr. Talmage meets with some criticism amidst the profuse praise which his "efforts" have called forth in religious circles abroad. The London *Inquirer* thus speaks of his preaching in Hyde Park: "According to general belief his income from preaching and writing is very large indeed, and he appears to be able to secure enormous congregations wherever he goes. Yet to judge by the specimens of his teaching which have come under our notice, there must be many orthodox ministers who would prefer to starve along on the most modest pittance, rather than turn out such stuff for consumption by their fellow creatures. . . . . This style, then, is the style that pays—at present. But if human intelligence does not revolt against it speedily, that form of Christianity which has so beclouded it will be deeply discredited."

A writer in the *Quarterly Review*, asks, "What must a Scotch congregation have felt, in the days when each line was read out and sung separately, at being first summoned to lift up their voices in the self-contradicting assertion:

"Our God shall come, and he shall not"

and then staggered by the equally paradoxical challenge,

"Keep silence, but speak out."

One of the most interesting series of lectures that has been given during the summer session of the university extension students at Cambridge, England, was that on "Ancient Prints" by Rev. C. H. Middleton-Wake. It was illustrated by the Fritzwilliams and other collections, in which the early developments of engraving on wood and on metal were shown.

The Triumphs of Science.

The Paris *Figaro* credits M. Henri Courtonne, a young French chemist, with a new discovery, the transmission of light by telephone. The transmitter and receiver were chemically prepared for receiving and giving out light instead of sound vibrations, and sensitized photographic plates were substituted for the ordinary telephone plate. One of the plates was placed in front of an aperture through which an image was cast, and this image has been forwarded by wire and seen at the other end. The consequences of telephotography can hardly be overestimated when a likeness can be flashed along a wire just as readily as a sentence.

The Italian journals report the discovery in Regions II. and V. of Pompeii of a splendid mansion which is remarkable for its excellent condition and the interest of its construction. It comprises in the atrium, a fine colonnade of tufa, covered with stucco, and having well carved Corinthian capitals; the atrium is succeeded by a peristyle of channelled columns, covered with stucco to half their height. It has been determined to preserve this monument in its original conditions.

Contributed and Selected.

Rondo.

ıy will be done, thou madest all
ıe men who soar, the men who crawl;
And shall the low-sprung, common clay
Unto the fashioning Potter say:
My will must th ue forestall"?

God, when on thy name I call,
et no mad pride my heart enthrall;
But help me thus to humbly pray:
"Thy will be done."

each me to know how slight, how small,
ı thy vast knowledge, is my all;
Silence my lips; bid me obey;
These words alone must light the way,
'hether I rise or lowly fall;
"Thy will be done."

ELMER JAMES BAILEY.

'ochester, N. Y.

The Gold Cure.

The history of scientific progress and ivilization, as well as the science of ure, appears to show that thought is he child of freedom. It seems to how that discovery and invention ave for their nativity the most humle homes; but the cathedrals and niversities are often little better than epulchers for the peaceful rest of the ogmas of religion and science. The reat institutions of learning teach he sciences that were discovered by ıen who lived humbly, and were oor in all things but thought. It is rue also that these great teaching ıstitutions shelter that powerful menal dragon—the spirit of intolerance. Iistory tells us that no innovation ıas ever been made in science or reigion or art, as taught by them, nor ıas any discovery ever been made in ciences, particularly in medicine, hat has not received early in life the nathema of the college of religion nd science. The early Christian vas startled by the inquiry: "Can any ood thing come out of Nazareth?" A few years ago there were a few vorkers of humble character in science, studying out the microbic rigin of diseases.

The colleges of learning ridiculed hese men and their discoveries: but ıave since adopted them all. Copernicus thought out the heliocentric heory of the solar system, but did ıot dare to publish his work while he ived. Robert Fulton was not working in the laboratory of a university when he learned the method of making steam do the work of man. Civil iberty in the world is the price of bloodshed; but the conception of liberty never originated in the mind of a king or his parliament—it originated n the mind of a peasant—a slave, whose home was a cabin or cave. Liberty and science have given us the foundation of civilization.

Gentlemen, you meet here in this convention to indorse and acknowledge the triumph of the Gold Cure over the disease of inebriety, and to aid its final triumph over intemperance. Your presence here is the greatest possible honor to this discovery—the most incontestible proof of its virtue and success, and to me the greatest possible source of pride and satisfaction. As Abou Ben Adhem said to the angel, so say I to this convention: "Write me as one who loves his fellowmen." How great must my satisfaction be, then, when I know that my discovery, the Gold Cure, has made this grand convention possible, and has brought you here. The Gold Cure has taken the skeleton hand of poison and disease from your brain, and has liberated your powers of mind and body from thraldom, and put you to work. When 80,000 men take hold of work all at once, and this tremendous energy is felt by the world and society, distributed in the ways of virtue and prosperity and honest business and labor, you must feel the tremor running through the axis of the earth, and the universities and colleges, the men of science, the timekeepers of the human race, must all acknowledge that human progress, in the great march toward a perfect civilization, has made a most notable record, by the discovery of the Gold Cure for inebriety, and the opium disease.

The great impediment to human progress has always been slavery. When men enslave each other the laborer's profits go to his owner. When poison—disease poisons—and the drugs that enslave men obtain power over him, his labor is lost, he is bound in chains, and supported by the labor of freemen. I would rather be the slave of man than the victim of poison. Sentiment and the development of the moral sense, freed this country from human slavery; but the moral forces have failed to reach the victim of intemperance. I claim that science has reached these men, and that the Gold Cure has written their proclamation of emancipation and will make them free.

There is no nobler cause than that of human liberty. Our convention has for its object the advancement of the methods of the cure of inebriety. We are not here to make laws to oppress or to elevate humankind, or to formulate methods for our interests in this world, but to advance what we know and have experienced will save the souls of men from the slavery and degradation of alcohol.

—From Dr. Keeley's Address of Welcome to the National Convention of Bi-Chloride of Gold Clubs.

Dr. Holmes' Birthday Letter.

August 28, Dr. Holmes wrote a letter to the editor of the *Critic* in which he said, apropos of his recent birthday festivities:

"I have been interviewed already and got off as cheaply as I could, for it has become rather monotonous answering birthday questions—a little too much like "What is your name? N. or M.," if I remember the church catechism correctly, as I used to see a stray copy of it now and then in my boyhood, wondering what "M. or N." stood for. I have received two poems in advance, and my dear and honored friend Whittier, whose heart is a cornucopia of blessings for his fellow-creatures, has remembered me in the pages of the *Atlantic*, where we have found ourselves side by side for so many years. Long may the sands of his life keep running, for they come from the bed of Pactolus. I shall very probably have a few visitors tomorrow, with whom I shall interchange kindly words, but I have really no news of myself which can interest."

Then there was a break in the letter, which is continued September 1:

"Here I was interrupted, and from that moment I have been in a perfect storm of letters, poems, flowers, fruits, gifts of various kinds; one of them a silver-framed chambered Nautilus from a Chicago lady—an exquisite piece of work, fit for a young Prince's heirloom rather than an old poet's. I have forgotten almost everything in the crowd and crush of these pleasant interruptions. But I must not forget to thank you for your kind remembrance, for which I am truly grateful, only regretting that I cannot reach all the kind and generous friends who have sent their cheering remembrances to me whose most notable virtue is that he is the survivor of so many of his betters.

"Another interruption, and ah! how sad a one. A reporter calls at my door and tells me that George William Curtis died this morning. His death eclipses the cheerfulness of a great reading public. He has not left a sweeter nature or a fairer record behind him. The lovable quality of his bright intelligence showed in his features, in his voice, in every line he wrote. No American writer came so near taking the place of Washington Irving in the affections of his countrymen, no one has been more generally missed and lamented than he will be. Peace to his gentle memory! This is a day of mourning to all who love what is purest and best in letters and civilization."

Crossing Circles.

Each one of us is revolving in a greater or less number of circles. First there is the personal circle, and then the home circle (which may not be a family circle). With these circles we revolve about a larger circle with others—it may be a business circle, it may be a church circle—school or politics, and at the same time, may be, we are following another circle—social pleasure, art, literature, delight in nature, and these circles may or may not interfere with one another.

With them we follow, of necessity, the great circle of humanity, and even that is rushing onward in the great track of the universe which God only can comprehend!

Is it any wonder that we interfere with one another, that we fail to understand those ways which we have not explored; that we are more or less subject to attraction of others, sometimes even to the stopping of our course, and perhaps not then able to join another? Is it any wonder that at times we are almost distraught with the complexity of the whirl?

E. E. A. H.

What to Do.

To love, to seek, to live the good
Each day and hour—
To feel, to speak a word of cheer
Nor doubt its power:

To pity, help and gu ie the weak
To brighter days—
To daily, humbly serve mankind
Nor look for praise.

To go, to stand where duty calls
With strength inspired—
To be content; why think that more
The Lord required?

ALBERT S.

The Preparation of the Indian for Citizenship.

First.—We must endeavor to overcome the old-time notion of thinking of all Indians as alike in progress, attainment, and capacity. They are as varied as we are. There are Indian men and women who have mastered our language and something of our learning, whom it would be hard to detect, save by some physical traces, from the mass of our citizens,—self-supporting, self-respecting, thoughtful men and women. They are more typical than those whose gifts or whose opportunities have been less. It is our manner of looking at the race or at a tribe as a unit that has helped to obscure the rights of the individual Indian, and to crowd back the thrifty and progressive ones. If in a tribe a few drink, do not say, "The tribe has succumbed to liquor." If a few commit crimes, do not say, "That is just like Indians." Such judgment would destroy us if meted out and acted upon by a powerful race with whom our lot had been cast. The Indians are men and women like ourselves, subject to like noble and ignoble passions; and, if greater gifts are ours, our obligations are commensurate.

Second.—Education is the key to the Indian's future success, and his ability to become self-supporting and a helpful member of society. Let the work in this behalf already so well begun be supported with heartiness. Let the thanks of an enlightened public be cordially given to President Harrison, who has piloted the Indian schools out of the troubled sea of politics into the quiet haven of civil service. And may General Morgan receive his full meed of praise for the unsparing labor he has bestowed upon Indian education, not only in its specific sense, but upon its broadest lines, recognizing the rights and capacities of the individual Indian and his need of training and of opportunity! The limitations of the office have been such as to hamper many plans; but, as far as the Indian Commissioner's power has permitted, he has worked for the substantial advancement of every Indian man, woman, and child in the country.

If we have faith in the fundamental principles of our government, let us do our utmost to wipe from this land the bureaucracy of the agency system, and to merge those human corrals called Indian reservations, as rapidly as may be, into homes for free and happy Indian citizens.—*Alice C. Fletcher.*

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Church Door Pulpit.

Dante and Goethe as Leaders of Poetic Thought.

A Discourse Given at Bell Street Chapel, Providence, R. I., by Percival Chubb.

(Concluded from last week.)

In what a different world we find ourselves when we pass from Dante to Goethe, from the "Divine Comedy" to "Faust"! The Renaissance and the Reformation have intervened. The mediæval Dantean ideal of unity has been shattered, and we are in an age marked by great differences of nationality, creed and conduct. Faith has been assailed and has faltered; the modern spirit of inquiry and skepticism is rife. The sureness, the fixity, the earnestness of Dante have given place to uncertainty and non-committal; to a belief in development and in the provisional character of all creeds. Dante had no doubt that he possessed the truth as to the meaning of life and the destiny of man. Goethe forever presses forward towards truth. Science and discovery have revealed to him and his age a new heaven and a new earth, and have led to enlarged conceptions of the operations of the Cosmic Power.

The change has involved losses as well as gains; a loss of intensity, of stability, of coherency, of simplicity. The gains have been in comprehensiveness, catholicity, tolerance, progressiveness. Thinking of the losses—recalling the old-world faith, and all the poetry and art that blossomed out of it, we incline to join with the chorus of spirits in Faust—as they address the modern spirit:—

"Woe! Woe! Thou hast destroyed it—the beautiful world, with mighty blow. A demigod has rent it in pieces. It totters; it falls. We carry the ruins over into nothingness, and mourn over its departed loveliness."

But then we think of the new possibilities, the larger vistas the endless prospect of growth and enlargement which our modern world offers; and so we can continue with the spirits in their song:

"Mightier of the sons of earth proudlier build it up again. In their own bosoms build it again. Upon a new course of life do thou set forth, and new songs of praise shall resound from it."

Goethe's life, which began in 1749 (nearly 500 years after Dante's date, 1265) was a life of almost unbroken joy, of peace, of calm and untroubled, and yet strenuous self-cultivation. How different from Dante's! Think of a few contrasts. Dante, having been asked by some one who had noted his restless, yearning demeanor, what it was he was in quest of, replied pathetically, "Peace." Goethe on the other hand, lived in the midst of peace, and rather sought vivid experience, sensation and stimulus in the wide world. Whereas Dante unwillingly wandered abroad in Rome and other places, a saddened exile, smarting under a great injustice; Goethe roamed, a delighted student and pleasure seeker, in that same Italy and that same august Rome, as elsewhere. We see Dante deeply moved by the troubles of his age, and striving to allay them: he becomes an active citizen, a politician and a leader of men. Pity of human frailty mixes with his scorn of human injustice; and he gives days and nights to the service of his fellows. Goethe holds aloof from the strife of his contemporaries, in somewhat proud conviction of the folly of it all. The French Revolution even sweeps by him little heeded. It is not fundamental enough for him; he is bent on working for the intellectual and moral rather than for the political emancipation of his countrymen. The furrows of anxious and sorrowful reflection seam Dante's forehead: he has felt the burdens of men's woes; he has trembled at human sin; he has struggled with his own passions. There is no trace of fierce conflict on Goethe's brow. His days have been serene and his conscience at ease. Dante walks with bent head and tranced gaze; denoting a profound submissiveness to the divine will.

"In His will is our peace," as he simply but grandly says. Goethe carries himself erect, exulting in the pride of his humanity, and rejoicing in the glory of the world.

The salient features of Goethe's life are easily remembered. He was gifted with an imaginative and susceptible temperament, a powerful intellect and unwonted grace and charm of body. . . He was made for success and he achieved it. After a happy childhood in his Frankfort home, he studied at Leipzig University, and devoted himself especially to literature and art. He was influenced during his youth by his great contemporaries Lessing, Wieland and Winckelmann, and even more by his study of Shakespeare. Later, he went to Strasburg to qualify himself to practice law, but here again he gave his best strength to literature and art. He met Herder and Stilling and learned much from both, especially from Herder. He returned to Frankfort for a time, and produced during the following year his first drama, "Goetz von Berlichingen." Later he produced his "Sorrows of Young Werther," and some of his shorter poems. He also began his "Faust." He was powerfully influenced at this time, and ever afterwards, by the philosophy of Spinoza. Then he went to Weimar (1775) which became his home until his death. There all his great works were written. There he gave many years of faithful service as chancellor at the court of the young duke of Weimar. Among the chief incidents of his mature life were his journey to Italy, and the two years' ardent study of classical and mediæval art. His friendship and correspondence with Frau von Stein, his union and eventual marriage with Christiane Vulpius, his scientific studies, including his discovery of the metamorphosis of plants; his memorable and noble friendship with Schiller; and the visits and pilgrimages made by eminent friends and countless admirers to the venerable poet, which constituted Weimar the literary Mecca of Europe.

"Europe's wisest head:" so Matthew Arnold characterized Goethe in his memorial verses upon Wordsworth's death; and the phrase indicates the chief impression left upon us by a study of Goethe's ample nature and many-sided activity. His was a life of constant and almost heroic devotion to culture, in which he believed as the first thing needful to redeem people from ignorance, folly, blundering and vulgarity. We may not,—especially after our contact with Dante, believe that the Goethean gospel of culture is the highest gospel, but we must admire the strenuousness and faithfulness and dignity with which Goethe devoted himself to the understanding and expounding of it. For it he renounced all the lesser pleasures and smaller interests of life. His own career was largely planned. We feel, to be sure, when we contrast him with Dante that his life was, at times and notably in his youth, too worldly, pagan and light o' love. We cannot call it a consecrated life, as we call Dante's. It was, for example, characterized by a series of love episodes which disclose a nature somewhat inconstant and irresponsible. When we remember how Dante's heart was dominated by a life-long love of Beatrice, we are ready to accuse Goethe of superficiality and waywardness. But let us beware of running into extremes of condemnation, as do so many of Goethe's critics. We are dealing with a great nature, one of the very great writers and poets. Goethe's intellectual seriousness cannot be questioned for a moment; and it deepened as it grew old. In his younger days he was by conviction and impulse much of a pagan. He realized the joys of living. He believed in the flesh and resented the idea that this life was merely probationary in reference to a celestial life after death. In his later years these beliefs did not prevent him from seeing the saving power that there is in Christianity, and the immense significance of the life and teachings of the man of sorrows. He preached renunciation, and he recognized the disciplinary value of sorrow and suffering. The concluding chapters of "Wilhelm Meister," and certain of his conversation with Eckermann, which give us Goethe's later interpretation of Christianity, are a splendid testimony to the fact that he penetrated, before he died, to the eternal verities that lie enfolded in the Christian religion. His observations can hardly fail to convince us that these verities form a part of any religion which men may hereafter create to meet needs which as yet no historical religion, be it Hebrew, Greek, Persian or Christian—has (in the opinion of many of us) been able to meet.

It is impossible to convey an adequate idea of the extent and value of Goethe's labors. Science, art, literature—in all these branches he studied assiduously; practiced, created, criticised. His cardinal merit was to see that they all contribute to human welfare and happiness, are all of them necessaries of life. His best motto is in those famous words which exhort us "to live resolutely in the whole, the Good, the Beautiful." That we ought to relate ourselves to life at every possible point; and develop all the sides of our nature, allowing no one side of us to be neglected—that is what he taught and exemplified. He lived resolutely, wasted no time, gave himself up to growing; and he tried to live out of his whole, undivided self. It is a great lesson, a lesson which cannot be impressed too forcibly upon an age of specialization and division of labor in all fields of activity. His example and teaching are great incentives to earnest and liberal living. If there is one thing they say to us, it is that we should live in the present, and work while it is day—not because the night cometh when no man can work. He did not believe that. He believed in immortality. No, we must work while it is day because the work is so interesting and invigorating, and the day so gloriously fair.

As the "Divine Comedy" is the great monument of mediæval faith, so "Faust" is the great monument of modern inquiry and hope.

Faust is an essentially modern man, a rationalist and doubter who cannot retreat upon Christian revelation as authoritative. He does not believe in it. His task is to arrive at intellectual and moral satisfaction without any such aid. He represents human nature on its independent trial assaulted by the world, the flesh and the devil—by doubt and temptation;—and he represents it as conquering by its own innate worth. Goethe celebrates the triumph of human nature over the powers of evil on the basis of a belief in the divine essence of man. The great difference between Dante's and Goethe's conception of divinity may be roughly stated as the difference between God conceived of as being an extra-mundane power, and God conceived of as immanent in nature and man. Carlyle saw that man's misery comes of his greatness; and that is the gist of Goethe's creed. Faust is so unsatisfied, restless and inquisitive, because his nature makes such great demands. The deity within him is struggling to be liberated; and because he has the spark of Deity within him, there can be no doubt that he will never find satisfaction through the wiles and artifices of Mephistopheles. He may be deceived by Mephistopheles for a time; he may sin and go astray; but in the end he will, he must come to his senses. Some breath of pure air will reach the divine spark and fan it into flame. The spirit of the Lord within him cannot be cast out; it may be overlaid; but die it cannot.

Mephistopheles, as he himself declares in the drama, is the spirit that denies; but man, as represented by Faust, can not live upon negations; although negations are necessary to his progress. Goethe would have us recognize that doubt and denial are, if sincere, mean to larger belief. Doubt, as Browning tells us, is necessary to shake the torpor of assurance from our creed. It is an antidote to lethargy. Again Mephistopheles declares that he is the power, not understood, that always wills the bad, but always works the good. Why? Because goodness, love, is at the heart of things, and is in operation everywhere, manifesting itself in nature and in the human heart as well. Mephistopheles is also an avowed egotist; but Faust dies finding his supreme satisfaction in rising out of egotism into benevolence and sympathy, and convinced that his true mission lies in doing unselfish work for the welfare of all.

Such, in brief, was the Goethean philosophy and faith, as it is in the main that of the more advanced spirits of these latter days.

The study of Dante and Goethe will certainly do more for a man than the study of any other two figure sin the world of thought. They present striking contrasts; but they are so valuable in conjunction, because the most serious defects of one are supplied by the other. Dante represents the most momentous effort made towards the unification of thought and life. His watchword and the watchword of his age was unity. He believed, as did the best minds of the epoch, that he possessed a true solution of the problem of life. That solution was for him no theoretical consolation, it was the stay and comfort and inspiration of life; a matter of passionate conviction. Goethe on the other hand represents the modern idea that in matters of thought there can be no finality, but only endless growth. He says that, man is not born to solve the problem of the world, but only to understand the true limits of the knowable and to remain within these.

Dante's position tends to lead the average man into dogmatism, intolerance and narrowness. Goethe's into uncertainty, dilletantism and indifference. We need to combine Dante's earnestness and stability with Goethe's belief in progress. This is the problem of our age, at least for the "man thinking" of our age. How to be at once deep with Dante and broad with Goethe—that is what we want to know. The danger is rather in the direction of Goethe. We are becoming so broad, we know so much (or think we do) and are perplexed by so many alternatives in philosophy, religion and ethics, that we lack central convictions, and the motto of our life becomes a big "perhaps" or a great "if." And so we drift to and fro upon the tides of our uncertain moods, or are blown about by the changing winds of fashion. If we have a philosophy at all it is often a collection of lightly adopted "views" which do not fit together; a mere patchwork of opinions. As an anti-

e to this enervating tendency we y feed on Dante. He stands for nerency and integrity in life and ought; for the effort we are called on to make to reduce our thoughts system and clearness; for the doing our best by life-long study and ought *and action* to know the truth d to live by it. On the other side it by way of learning to avoid prema- e conclusions, and that danger of ellectual ossification to which the ntean attitude is prone, that Goethe comes a master of such importance. Finally by way of emphasing the cial importance of these two great iters let us understand that to be equate to the needs of life our ought about the world and man's ce and destiny in it must be, as s the thought of Dante and Goethe, etic thought. We want a philoso- y based on science; we want owledge wide and ordered; but we o want passion, sympathy, earnest- s and faith. We want to lay hold on life, not alone with the mind, with the combined forces of heart, nd and imagination. We want a lizing sense and an imaginative preciation of the inestimable privi- es and opportunities of life; the ry and wonder of the world; the uty of holiness, and the holiness beauty. It is in the great poets, poets who are great of mind as l as great of heart, that we shall l this powerful seizure and imagi- ive apprehension of life. After scientists and philosophers have e their best for us, it is to them t we finally turn; in order that the ths of the intellect may by us too appropriated and assimilated by heart; and "heart and mind ording well, may make one sic."

The Study Table.

undermentioned books will be mailed, postage upon receipt of the advertised prices, by William ill, Bookseller, 5 and 7 East Monroe St., Chicago.

The Khan of Tomathoz.*

his bright little book is as attract- internally as externally. Its author achieved a happy union of wit and lom. The wit is not indeed ven-high nor the wisdom as wide he earth, yet they are both good ar as they go. And they go far ugh to make it easier to read to end of the book than to lay it n unfinished. The "Khan" is ery natural character—with his nd" on which he keeps strict ac- nt of the "seventy times seven" nses, which, as a newly converted istian, he must forgive before he wreak the sweet vengeance for ch he is hungering and thirsting. idea of Christianity is something that of the little boy who, when inded that Jesus forgave his en- es, replied, "But he is going to it to them when the day of judg- t comes." So the Khan "is go- to give it to" his wife and prime ister when they reach the four dred and ninety-first offense; and s very impatient for them to pass r limit. And I fear such exem- s of Christianity are to be found ide of the pages of romance, and ink this little work may do them l. It is generously illustrated the artist has caught the spirit e author admirably. A. W. G.

Wine: New Bottles. By Amory H. Bradford. New York: Fords, Howard & Hulbert. erette, 84 pp. Price 35 cents.

is is another of the class of books, of h we may expect a deluge, written for purpose of harmonizing the rational that have penetrated the conservative camp with Biblical authority and orthodox doctrines, just as books and essays without number were written to harmonize the conclusions of science with revelation; and just as that task has been given up, so in the end will this later and even less hopeful task be abandoned. The author has perhaps put the "Old Wine" into "New Bottles," but he has used the same old Decayed Corks and can scarcely be said to to have produced "original packages." Though professedly liberal in tone all of the arguments that are vital to the purpose of the book are based on an assumed major premise, the authority of Scripture texts. In his references to Unitarians he shows a painful lack of knowledge of the position of modern Unitarianism, and of the Higher Criticism, of which he speaks so glibly and even favorably, he utterly fails to grasp the scope and import. As typifying a temporary phase of thought, the book is instructive, and as it may lead some of its readers to pass the limitations of its author, who confesses his inability to rise above an anthropomorphic conception of God, it may be regarded as a hopeful sign of the times.

G. B. P.

"Columbus: an Epic Poem." By Samuel Jefferson, F. R. A. S., F. C. S. Chicago: S. C. Griggs & Co. 239 pp. Price, $1.25.

The title-page says, "Giving an accurate history of the great discovery in rhymed heroic verse," and thus indicates a new presentation of the theme now so widely under study. Perhaps there cannot be too many ways of presenting that which every one should know about, especially at this time, as one form will appeal to one and another to some one else. Heroic verse becomes tiresome to most grown up persons, but it is surprising how often it appeals to the child-mind. In the front of the book is a portrait of Columbus, and upon the cover a picture, in gilt, of the Santa Maria. Paper and type are good; and altogether this book may find favor in the eyes and mind of many boys and girls who wish the story of Columbus in detail.

A Book of Prayer. From the public ministrations of Henry Ward Beecher. Fords, Howard & Hulbert. New York: 1892. For sale by A. C. McClurg & Co., 117-121 Wabash Ave. Price 75 cents.

This little volume is compiled from unpublished reports by Mr. Ellinwood, Mr. Beecher's stenographer. The prayers have little of the stateliness of the old liturgies, but as the spontaneous outflow of devout feeling and thought they are marked by Mr. Beecher's rare gift of expression. Those who have ever heard him will catch again the varied music of his voice within the words. The selections largely voice the cry of the universal heart.

"It Came to Pass." By Mary Farley Sanborn, Boston. Lee and Shepard.

This book is neither that much dreaded thing—a novel with a purpose—nor is it a deep study in the development of character. It is simply a love story without striking plot or originality, which would furnish pleasant reading for a summer afternoon.

THE novel which Mrs. Humphry Ward has in hand will not be finished, it is said, before two years' time.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Letters of Jane Austen. Selected from the compilation of her great-nephew Edward, Lord Brabourne. By Sarah Chauncey Woolsey. Boston: Roberts Brothers. Half leather, 16mo, pp. 333. $1.25.

Lady Susan. The Watsons. By Jane Austen. With a memoir by her nephew, J. E. Austen Leigh. Boston: Roberts Brothers. Half leather, 16mo, pp. 352. $1.25.

Autumn. From the journal of Henry D. Thoreau. Edited by H. G. O. Blake. Boston and New York: Houghton, Mifflin & Co. 12mo, gilt top. $1.50.

The Foot-path Way. By Bradford Torry. Boston and New York: Houghton, Mifflin & Co. 16mo, pp. 245. $1.25.

L'Evangeliste. By Alphonse Daudet. Translated by Mary Neal Sherwood. Chicago and New York: F. T. Nealy. Paper, 12mo, pp. 304.

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The Last Tenet

Imposed Upon the Khan of Tomathoz, by Hudor Genone, published by Charles H. Kerr & Co., Chicago, is a clever satirical story wherein, in the fantastic garb of an oriental story, many of the absurdities of our particular form of civilization are mercilessly ridiculed. The Khan is on the point of beheading his vizier for some trivial offense, when he is "converted" to Christianity by two monks, and in the course of initiation is instructed that he must forgive offenses "seventy times seven." He is hugely crestfallen, and the vizier, knowing of the conversion, has him at his mercy, and proceeds to bully him in fine style. But the Khan resorts to arithmetic, keeps tally of and records every offense committed by the vizier and also by a chief wife of whom he is tired, forgiving them as fast as committed, until they mount up to 490 in number, and then the wily and vengeful Khan is in a position to "have it all his own way." How it ends the reader is referred to the book to learn. It is a clever bit of work. Its humor is rather too much in the periphrastic style, reaching results by too roundabout a way, but it is vastly amusing for all that. There is the most delightfully fantastic jumble of orientalism and the United States—the sixteenth century and to-day—of turban and stovepipe hat—and satire more or less caustic, or mocking, or merely merry, drips from every page. The ridicule cast on certain literalist interpreters of the Bible—the teaspoonful types of Christianity—is delicious. However, the reader is referred to itself, with a warning that unless he has a quick eye for folly himself he is not to try to take in this book in its whole purpose in the hop, skip, and jump style. There is more in it than that.—*The Chicago Times.*

The length of the title is not the only unusual thing about the book; on the contrary, everything about it is out of the ordinary, from the parti-colored covers to the scene of the story. This is laid in Asia—sou'-sou'-east by a little sou' of where the Garden of Eden is popularly supposed to have been. The Kahn of Tomathoz was one of those arbitrary rulers of the East that we used to read about in our childhood, who having been "born a Mussulbaby and grown into a potentate," had some characteristics that were unpleasant and inconvenient, to say the least, to his vizier and Prime Minister Gieaffer. All this is changed for the better by the arrival in the kingdom of Tomathoz of two devout missionaries, Rev. Andrew McTigue and Jonas Purplefied. These pious men caught the fickle fancy of the Khan by telling him of Santa Claus and his ability to bring, or make other people bring, gifts. The Potentate immediately embraced the new religion in all its wide-spreading meaning, and is only checked in the delirium of his joy over the expected visit of Santa, by another tenet, that of the forgiveness of trespasses. This was a poser to a man whose head man was connected with the throne room by special telephone, but he got over it, and how this was done the story tells. There are many bright hits at everyday life and the gospel thereof over the broad shoulders of the Khan, and altogether the book is well worth reading.—*Saint Paul Daily Globe.*

Large 12mo, 165 pages, with 22 illustrations from drawings by Louis M. Glackens. Cloth, $1.25, paper, 50 cents.

st Tenet imposed upon the Khan of Tom- b Hudor Genone. Illustrated by Louis M. Chicago: Charles H. Kerr & Co. Cloth, , 50 cents.

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Notes from the Field.

Woman's Western Unitarian Conference.—The Directors of the W. W. U. C. met on September 15th, at 10:30 A. M. The members present were the President, Miss Hultin; Mesdames Jones, Temple, Reed, Woolley, West and Perkins. This meeting being the first since May, Miss Hultin reported her visit to our sister organization in the East, the Woman's Alliance, which was made during the anniversary meetings in Boston. The full understanding and kindly acceptance of the necessary divergence in the line of work of the two organizations was expressed by the Eastern friends. An outline of the proposed season's work of the Conference, similar to that of last year, was projected. A Religious Council has been asked for at Decorah. This will probably be realized either in October or early in November. An invitation from the Women's Conference of the Pacific Slope to be present by a delegate at their meeting of September 25, was read and regretfully declined for this year. A hope was expressed that at some later date this fraternal visit might be made.

—The Chicago Branch of the W. W. U. C. has issued its program of study for the winter as follows:

October 6, at Hinsdale; subject, "Ethical Culture," introduced with paper by Miss Juniata Stafford. December 1, at All Souls' Church; subject, "Modern Judaism," with paper by Mrs. Hannah G. Solomon. February 2, at Third Church; subject, "Progressive Orthodoxy," with paper by Mrs. Farlin Q. Ball. April 6, at Oak Park; subject, "Modern Unitarianism," with paper by Mrs. C. P. Woolley. Particular attention is called to the first meeting at Hinsdale, October 6, when the paper will be read by Miss Juniata Stafford. Trains will leave Union depot—Burlington and Quincy R. R., at 11:10 A. M., returning from Hinsdale at 4:05 P. M. Commutation tickets can be secured by a little attention and co-operation.

Greeley, Col.—Rev. R. E. Blount opened his year's work with a half column in the *Tribune* upon "The Aim of the Unitarians." "We have associated ourselves in the earnest purpose of making our lives and the lives of those around us better. We invite all men and women of Greeley, no matter what their theories of life, of being, or of God may be, to join us and help us in this work. And more, we urge those who believe in this openness of fellowship for which we stand, to stand with us, and so be living witnesses that it is possible for brethren to dwell together and work earnestly together though differing widely in thought. * * *

—"We shall have preaching service and Sunday-school every Sunday morning. For Sunday evenings a varied series of programs has been prepared, consisting of concerts, lectures, discussions and literary exercises. Last year we had a series of papers on American poets, with readings and recitations from their works. This year we shall have a similar series on the modern English poets. During the week the various clubs and study classes will meet. At frequent intervals there will be public meetings for sociability and amusement."

Chicago.—Last week was a happy one for the members of the Sinai Congregation, (Rev. Dr. Hirsch's) of this city. Their enlarged and beautiful temple was re-dedicated on Wednesday evening, September 21, the Jewish festival of the New Year. The choir rendered fine music on the occasion. President J. L. Gatzert addressed the people and Dr. Hirsch preached a sermon which blended thoughts suggested by the new year and by the return to the renovated temple. Upon the program was printed a poem by Dr. Hirsch, "Our Spellwords." These spellwords were, Light, Truth, Love, Faith. The platform was beautifully decorated with palms and flowers, and the congregation completely filled the house. The exchange of New Year's greetings made a double festival of the evening.

Winnipeg, Manitoba.—Rev. Biorn Petersen, of Winnipeg, has during the summer visited the Icelandic Unitarians in North Dakota. Mrs. Peterson has delivered a course of religious lectures in English, in Winnipeg. Good reports come from Mr. Skapterson, the enthusiastic and self-sacrificing missionary of liberal religion, whose parishes are scattered along the shores of Lake Winnipeg. The A. U. A. has given a printing-press to the Icelandic Mission, and a monthly paper will soon be issued. Great interest is manifested not only by the Icelanders in Manitoba, but also by those scattered through all the Northwest provinces.

Duluth, Minn.—The Unitarian church of Duluth has now a settled minister, Mr. Southworth of the last year's class in Cambridge. During the summer the pulpit was supplied by Mr. Pratt of Keokuk.

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Underwood, Minn.—The members of the Scandinavian Unitarian church at Underwood have subscribed eight hundred dollars for a church building, and hope to be able to erect one next year. The pastor, Rev. J. J. Branti, holds regular services also at Fergus Falls, Battle Lake and Fordeuskjold. At the latter place the people have already begun a building-fund for a chapel.

Hinsdale, Ill.—There will be a meeting of the branch of the W. W. U. C. at Hinsdale, Thursday, October 6th. A paper on Ethical Culture will be given by Miss Stafford. Trains leave Union depot at 11:10 and 12:10. The first mentioned is recommended for those who desire to be present promptly for luncheon at 12:30. MRS. HORACE H. BADGE, *Sec'y.*

San Diego, Cal.—Mr. McDaniel still continues his weekly column of "Pulpit Topics" in the *Union*. This "annex" is a valuable aid to the Sunday preaching in reaching the public mind and Mr. McDaniel seems to make very good use of it.

Fargo, North Dakota.—The First Unitarian church of Fargo, of which Rev. Wm. Ballou is pastor, will complete their new church building before winter. The society, which is now three years old, is already firmly established in the community.

New London, Minn.—H. S. Rickstad, of the Meadville Divinity School, has preached in this place during the summer, under the direction of the Minnesota Conference with great acceptance. He has also preached in New Paynesville on alternate Sundays.

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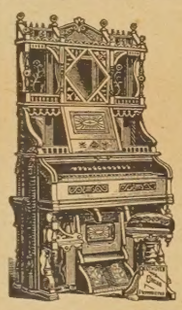

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—*O. B. Frothingham.*

President Lincoln at Home.

Ruskin says: "The home lives of ll great men and women are simple." Abraham Lincoln, in the White Iouse, was a wonderful example of ie truth of this saying.

From his humble home in the Vest, he brought into public life his otions of plain, frugal living, and to ie day of his death adhered to them rictly. The discouraged steward omplained bitterly of his utter lack f appreciation of his finest work, and ever quite forgave him for saying to Ir. Lovejoy, who was dining with im one day: "None of this flumery goes to the tired spot." And ice he was heard to say to his wife, I do wonder why we never get such ood meat and potatoes in Washingon as we used to have in Illinois! o you know, Mary?"

During the later years of his life, e ate so little and so irregularly, iat often noontime found his breakist untasted, and Secretary Stanton ne day remarked—"Mr. Lincoln, hose dinner is this, I wonder, covred up so nicely. It will be cold ery soon!"

"Dinner? Why that's my breakist! What time is it, Stanton? I o feel kind of empty!"

Through the influence of Hon. wen Lovejoy, Miss Alice Johnstone, f Chicago, was appointed to a desk i the postoffice. During her first inter in Washington, she slipped n an icy pavement, and for three ionths was confined to her room. ll and discouraged, she determined o return to the West, and give up her ffice. Mr. Lovejoy spoke to Mr. incoln of her sad condition, and said i his great-hearted way, "If I hadt five girls of my own, I'd adopt lice! My wife always has room for ne more at home!"

"See here, Lovejoy, we need just ich a girl! I'll speak to Mary at nce."

So, to "make a long story short," lice became a member of the Presient's family. Her capabilities were uickly discovered by all; her work dmired and commented on by guests nd servants. She proved a "perfect omfort" to the lonely, sorrowful ian, "weighed down with the Naion's fate," and to the busy woman, i the whirl of fashionable life, "a onstant treasure."

Tad remarked to his father one ay: "We are having better times ince Allie came, because, you see, I an have all the boys I want to now. he don't mind our parties, and can et anything of the cook!"

Alice was deeply attached to the amily, and especially impressed with he gentle, domestic life of the Presient. She said:

"Should I live to be one hundred ears old, the kind, quiet good-mornngs of the sad-faced, tired man whom saw every day, will never cease to hrill my heart! I used to watch im standing with his arms folded, ooking steadily from the south windows, across the Potomac, toward the battle-fields, so pale, not at all rested from the work of yesterday, and yet up since daybreak, looking over his maps. I longed to help him!"

Mr. Lincoln ate little and slept less; he grew more gaunt and wan as the last year crept on. The servants went to Mrs. Lincoln with complaints: they served lunch upstairs, to save his time; but hours afterward would find it untouched.

"Alice!" Mrs. Lincoln exclaimed one morning. "Do you know how to make an old-fashioned dish of fricasseed chicken? Not on toast, as we have it nowadays, but with small cream biscuits, and thick cream gravy poured over them, all served on a large platter. I used to cook chicken that way when we were first married, and my husband would say: 'Mary, that is fit for a king!' Do you think you could do it exactly so?"

"Oh, let me try!" Alice said. "It would be so good to see Mr. Lincoln eat!"

She had no trouble with the entire force below stairs. The cook, steward, waiters, and the use of the shining range—combined to perfect the dish.

A table was laid in Mrs. Lincoln's private sitting-room; old-fashioned pinks glorified the quaint meal; attendants and waiters were dismissed.

Little Tad was sent to the office for his father. Twice he came back with a long face. "Father says he is too busy. Secretary Stanton is there!" But the third imperative visit brought "Father." Tad rushed in, dragging his father by the hand, and shouting: "I've got him—I've got him! Hurry up the dinner!"

I would like to give Alice's own words, as she sent them in a letter to Chicago:

"If you could have seen Mr. Lincoln's face! You would have cried! He stood in the doorway, silent, tired and abstracted. Tad tugged and pushed him along, while Mrs. Lincoln came up to him and said: 'You *will* eat dinner with us to-day; we have something you like.'

"The surprise and pleasure dawned slowly into his eyes; he sat down opposite his wife, with Tad between them. He seemed to understand it all—his little family, the old-fashioned home dish, the loving attention. Before he ate one mouthful, he rose from his chair, walked around to his wife, laid his big hand on her shoulder and said:

"'Mary, I wish we were back in the old home, when you did the cooking and I helped with the chores! They were our best days.'

"I bustled into the hall, almost choking to death, with lumps in my throat, and when I came back with a glass of milk for Tad, Mr. Lincoln was laughing and eating *my chicken* with all his might! His whole salary couldn't have given me the pleasure and reward that his smile and good appetite did. 'He ate *three helps*, Alice! and more gravy than you and me and mother could, all put together!' said Tad.

"When he went out, Mr. Lincoln said: 'Wife, you and Alice will make me sick with such good dinners. I haven't tasted a meal like that since — since — well, Mary, I think it's safe to say, since you and I were the head cooks!"—*Margaret Spencer, in Home Magazine.*

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Third Lesson.

How must we characterize the period between the conquest of Canaan and the first Kings? How explain that according to the Pentateuch and the book of Joshua the Israelites marched through the desert and into Canaan as one army, commanded by the unlimited authority of Moses and Joshua and obedient to the law of Jahveh (Joshua 22) while later in some parts of the books of Judges and of Samuel the social and political condition of the tribes still appears entirely unsettled, a continuous war of the individual tribes against the Canaanites with varied results, and their religion with rare exceptions polytheistic? When were the books of Exodus, Numbers and Joshua written? (See Toy, p. 28. Knappert, p. 52–57. B. f. L., I, 346–351.)

What can we learn from Deborah's war ode in Judges 5 about the true conditions of this period? What was the natural reason owing to which the worship of Baal and Ashera became more and more loved among them? (See Knappert p. 57–59.)

How do the names of Jerubbaal, called Gideon, and of Joash, his father, prove that Jahveh and Baal were worshipped together without any scruple? (See B. f. L., I. 390–392.) In what sense may the name of a Gideon's band be considered a term of honor? (B. f. L., 393–394.)

What does the history of Jephthah (Judges 10:6 to 12:7) testify about the occurrence in those days of human sacrifices to Jahveh? (B. f. L., I. 409–411.)

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In the period after the tribes had entered Canaan they did not constitute one nation. The tribes lived separately and were many times at war with each other or with Canaanitic tribes. In these wars now and then heroes rose up to deliver some oppressed district, after which they returned to their former home and business. In later times these heroes were called Judges, though they bore no such title during their lives. (See B. f. L., I. 363–365.)

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In Judges 10:6 to 12:7, we find the history of Jephthah. Read with them 11:29–40. Shall we praise Jephthah, because he kept his vow (vs. 31)? Yes, he did not know, as we do, that God abhors such vows. In keeping it he was faithful to his word and to his conscience. So we must admire, though deeply pitying, the poor father. But much more admirable is this heroic girl, who (vs. 36) immediately is willing to die for her father's success and her people's deliverance. This is higher courage than that shown at the battle-field. But the highest courage has he who faithfully and perseveringly lives for the benefit of all. (B. f. L., I. 403–411.)

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5. Why the books of the Psalms bear David's name. His usurped fame of piety. Characteristics of Hebrew poetry.
6. King Solomon. His temple antagonized by the prophets of Jahveh. Thereby the kingdom divided after his death.
7. Solomon, the royal Sage, and the books fallaciously ascribed to him. (Proverbs, Ecclesiastics, The Song of Songs).
8. Triumph of Jehovah over Baal in the Kingdom of Israel by the efforts of Elijah and Elisha. Their legends a rule of conduct to the later prophets.

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10. Amos, Hosea, Isaiah, Micah.
11 and 12. How the prophets told and explained the history of their people. The Jahvistic record in the Hexateuch. (Genesis-Joshua).
13. Triumph of Jahveh in the Kingdom of Judah by Josiah's reform. The book of Deuteronomy.
14. Jeremiah. Jerusalem captured by the Chaldeans.
15. The influence of the Babylonic exile. Lamentations. Job. The second Isaiah (c. 40–66).

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17. The work of Ezra and Nehemiah. Esther.
18. Reaction against exclusivism in the books of Ruth and Jonah.
19. Persian influence.
20. Hellenistic influence. (Ecclesiastes.) Enforced by Antiochus Epiphanes, withstood by the Maccabean heroes. Daniel.
21. Roman mastery. Scribes and Pharisees try to uphold and to strengthen the old traditions. The Sadducees more inclined to appreciate foreign culture.
22. The destruction of Jerusalem forces the Jews to a nearer contact with Greek philosophy (Philo-Judeans), but they never lose the consciousness of their religious mission.

Publisher's Notes.

On another page of this week's UNITY is an editorial review by Mr. Blake of certain poems lately collected and printed in transient form by James H. West. We are glad to announce that the more important of these poems will be included in an enlarged edition of the author's "Uplifts of Heart and Will," to be published from this office early in November. This book, it will be remembered, contained in its first edition some thirty-seven "Religious Meditations or Aspirations," in prose, for use in public or private worship, with a few poems added. The new edition will be enlarged by the addition of twelve or fifteen more poems, and its value will, we think, be increased. The price in neat cloth binding will be fifty cents.

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